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HERALD
AT HOME AND ABROAD

DECEMBER 1939

The Missionary Herald

At Home and Abroad

Published monthly except July and August by the Missions Council of the Congregational and Christian Churches for the American Board of the Commissioners for Foreign Missions and the Board of Home Missions (Continuing the *American Missionary* and the *Missionary Herald*)

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The Spirit of Christmas

INSTEAD of the conventional Christmas cover we give you a young missionary family. Mr. Walter of our Missions Council tells the story on our next page.

The picture is full of the Spirit of Christmas for those who catch its significance. For just as the Christ Child entered the life of humanity to bring us salvation, so, in kind, if not in degree, our young representatives are entering the life of India to identify themselves with her people; to suffer with and for them; to radiate hope, faith, courage, cheer; to reveal God's truth and love.

Like the One born at Bethlehem they must pass through their period of preparation, their baptisms and wildernesses, their successes and failures, their Gethsemanes and Calvaries; but in the degree that they remain God's messengers of Life, conveyors of His grace, mercy and peace, they will prove themselves effective saviors of men.

It is this Spirit of Christmas that you and I covet for our life in America. Most of us cannot live out among the underprivileged, yet every mother's son of us can feel a sense of mission to those for whom we feel responsible.

Communal understanding, sympathy, coöperation, good will—these we can express. Race prejudice, class bigotry can die within us; justice and love can

control our minds and wills. Abundant life can flow from our personalities and peace from our words and conduct.

Not the least of our giving can be in the realm of finance.

The great Regional Missionary Meetings recently held in St. Louis and Waterbury have spoken on this point strongly and unequivocally. Yet each brought out the truth that after all, our giving depends upon our godliness.

In the St. Louis findings we read this: "The urgently-prayed-for increase in giving will, we believe, be attained, not by artificial standards of advance or by goals of attainment, good in themselves, but by a systematic study and re-emphasis of the principles and practices of Christian Stewardship."

At Waterbury—in the realization that there are 10,000 villages in America still without churches and 30,000 churches without pastors, and "great cities presenting complex social problems of overcrowding, insecurity, and organized lawlessness"—the members of the Meeting covenanted with one another and with God to do their utmost to bear witness to their faith in the Lord Jesus Christ, to reconsecrate what they had and were to the maintenance and increase of our Christian service, and to return to their churches earnestly seeking additional support for our colleagues.

Tying up with the Towles

By James E. Walter

THE people on the cover page are the Rev. Gifford H. Towle, Mrs. Marjorie Blossom Towle (with their daughters Jean and Alice), commissioned on October 8 in the Congregational Church, Southampton, Mass., of which Mr. Towle has been pastor for three years, to rural evangelistic work in India under the American Board. The consecration of youth brings Yuletide joy to India and the sending churches of America. The family sailed from San Francisco late in October, carrying our greetings of good will and love.

Congregational Churches of Hampshire County, Massachusetts, are "Tying up with the Towles" in a partnership of missionary advance. A major share of their budget is underwritten and goals have been set for increased gifts to the American Board.

The Commissioning Service sealed and climaxed the compact of mutual adventure. Following the invocation by Rev. Charles H. Ellis, Rev. Frederick H. Thompson, minister of Easthampton Congregational Church read selections of Scripture from Isaiah, Luke, and Ephesians. Dr. Edward Fairbank, dean of the district missionaries in the Marathi Mission, extended to the young people a cordial and

affectionate welcome to India, and Mrs. Fairbank decorated them with garlands. Lovely flowers framed radiant faces; sunset and dawn, achievement and eagerness, all blended in beauty.

The charge from the churches was freighted with emotion as Rev. Ray Gibbons, minister of First Church Christ, Northampton, and Moderator of the Hampshire Association, said:

"You have just been welcomed to the sixty-six churches of the Marathi Mission by Dr. and Mrs. Fairbank and now it is my privilege to bid you a farewell from the twenty-eight churches here.

"We would charge you, in the first place, to repay a portion of the debt which we of the West owe the East. Only twelve years after the death of Jesus five men meeting in Antioch heard the voice of God saying to them, 'Come! Set me apart Barnabas and Saul for the work to which I have called them.' These early Christian missionaries started north and westward, toward us. We have inherited the faith arising in the East and brought westward by missionaries. We pray that you may be able to repay some small portion of our deep indebtedness.

"We charge you, also, to be

weavers. You will shuttle back and forth across the seas, as you go and come from India. Carry the woof through the warp of this wide world and weave into one fabric all the nations and races of mankind. The early Christians were designated as those who 'hold the world together.' Let that be your mission, also. Bind us more closely together in one family of God.

"We charge you not only to repay our debt and to weave us together, but also to represent us at our best. We bid you show India the best: our loftiest aspirations, our firmest faith, our most sincere good will. We also charge you to represent only the best of India to us. Bring back stories of her hope and beauty. Show us India in her glory and possibilities. You are Ambassadors of Christ. He is the best in us and in India, the best of the East and of the West.

"Gifford and Marjorie, we take your hands, pledging our abiding fellowship, our financial support, and our enduring love. We pray that these hands of yours may by our help be upheld for healing, stretched out for blessing, and lifted up in God-dedicated devotion. Godspeed."

Rev. Raymond Waser, Amherst, Mass., was leader in the following "Pledge of Partnership":—

Leader: The earth is the Lord's and the fullness thereof; the world and they that dwell therein.

People: The word of the Lord came unto me, saying, Behold all souls are mine.

Leader: And the Glory of the Lord shall be revealed and all flesh shall see it together, for the mouth of the Lord hath spoken it.

People: O Thou who hearest prayer, unto Thee shall all flesh come.

Leader: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that publisheth salvation, that saith unto Zion, Thy God reigneth.

People: God hath made of one blood all nations of men to dwell on the face of the earth.

Leader: Behold, all thy children shall be taught of the Lord, and great shall be the peace of thy children.

People: How then shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they preach except they be sent?

Leader: And I heard the voice of the Lord saying, Whom shall I send and who will go for us?

Mr. and Mrs. Towle: Then said I, Here am I, send me.

People: Go, and the Lord of peace be with you. Unto you, Gifford and Marjorie Towle, we, with you, followers of Jesus Christ, do pledge our thought, our prayers, our love. We will strive in every way to make your work our work, to provide for your necessities, to strengthen

your hands and hearts, to share both your burdens and joys. In our homes and in our common worship we will lift you in our hearts to the God and Father of us all that He may richly sustain you, that you may bear much fruit and that your fruit may abide.

In conferring the Commission for the American Board of Commissioners for Foreign Missions, Dr. Alden H. Clark emphasized the fact that "missionaries are the Board in action." Another note of emphasis was pitched high in the range of great rejoicing: We are jubilant over the investment of young lives. The Marathi Mission, like all other centers of work abroad, eagerly welcomes the new energies and fresh outlook of people like the Towles. Support for at least 40 more new missionaries is needed urgently.

Reverend Robbins W. Barstow, President of Hartford Theological Seminary, lifted the Congregation to the altar of consecration in prayer. God seemed so near we felt we might almost reach out and touch Him.

Verdi Reusser, Director of Music and Religious Education at Edwards Church, Northampton, sang Clarke's "Blind Plowman" with depth of feeling.

Characteristic of Mr. Towle's heritage from the Society of Friends, was an adequate period of silence allowed everyone in which to seek after God in his own way. The service came to an end in a benediction shared by the congregation and the Towles.

Former members of the Marathi Mission traveled many miles to be in the fellowship that was "Tying up with the Towles." They were:—Dr. and Mrs. A. H. Clark, Wellesley, Mass.; Dr. and Mrs. Wm. S. Deming, Washington, Conn.; Rev. Wm. McCance, Middlebury, Conn.; Dr. and Mrs. Edw. Fairbank, Northfield, Mass.; Mrs. J. L. Moulton, Rahuri, India (on furlough); Mrs. Walter Hume, Wai, India (on furlough); Miss Clara Labaree, New Haven, Conn.; Miss Marion Holland, Waterbury, Conn.; Mrs. Rachel Felt, Auburndale, Mass.; Mrs. K. V. Gates, Hartford, Conn.; Mrs. Gertrude Avery Krout, Chesterfield, Mass.

A CALL FOR RECRUITS

The friends of Christian service overseas will be glad to pass along the word that the following are needed at once for work in various lands abroad: Six doctors and three nurses; four educators; four general evangelistic and church workers; and one social welfare expert.

Write to Executive Vice-President Fred Field Goodsell, 14 Beacon Street, Boston, Massachusetts.

Camera News

By
Dorothy P. Cushing

COUNTING EGGS

after they are hatched by the 1000 year old method known to Chinese farmers. Three little

maids of Tunghsien, North China, snapped by James A. Hunter of Lu Ho Rural Center whose article "A Thousand Year Old Method of Hatching Eggs" appeared in the October issue of *Travel*.



WHAT THE WELL DRESSED

drummer boy at the Cinaa Kraal School is wearing as he drums for the setting-up exercises of the little Christian school, one of many supervised by Arthur J. Orner of Chikore, East Africa.



THEY GUIDE YOUTH

Three of the Christian student secretaries at Peking, North China: Mr. Peng, Miss Sung and Mrs. Wang.





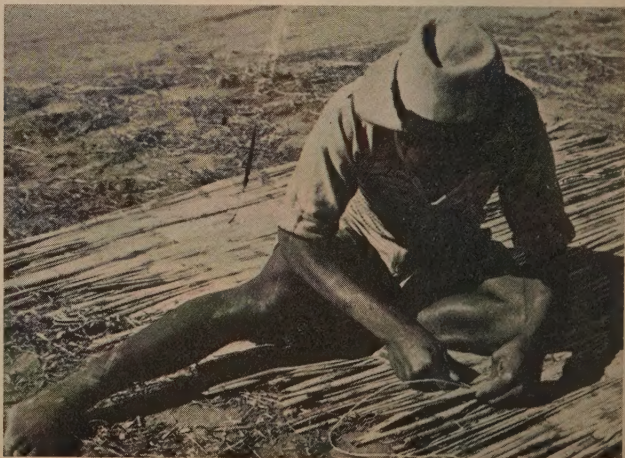
AN UNSTUDIED STUDY OF STUDY

A future belle working over her sums in an outdoor class at Mwacheta Kraal School, caught in a moment of worried effort by Arthur J. Orner of Chikore, East Africa. She is dressed in the better style of real African costume, says Mr. Orner.

"Comparing conditions here today with those of 30 years ago one must be deeply impressed by the very marked changes in the lives of large numbers of the native people, both materially and spiritually, and by the very evident opportunities which now face us of going forward at an ever accelerating pace," writes Mr. Orner.

ABSORBED

Boy in one of our kraal schools weaving a sleeping mat.



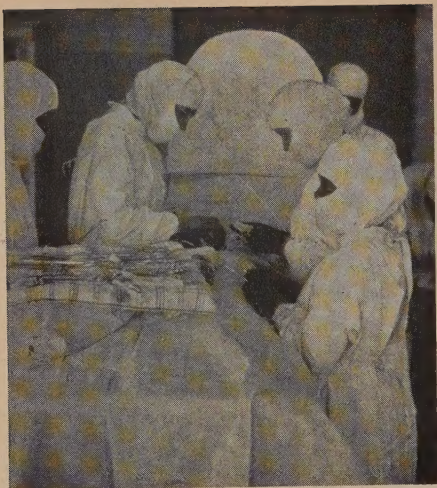


SISTER MARY'S FAREWELL

This is the goodbye to Miss Mary L. McClure of Fenchow, North China, when she left for her present furlough. Solemn little faces—for a camera is a fearful thing—bouquets clasped tightly in tiny fists—and in the midst—Mary McClure.

Miss McClure was in Fenchow when it was bombed and taken. Through the tense days preceding and following she steadily carried on her work. Of the Chinese Christian leaders and their indomitable spirit she cannot speak too highly.

As head of the Woman's Department of Harwood Bible School in Fenchow, Miss McClure trains women from many walks of life to be teachers and leaders back in their home towns. Her Child Culture course has met a great need as has her introduction of wool weaving and knitting as a means of "working one's way through school" and earning a livelihood later.



DR. McMILLAN IN ACTION

Dr. Aaron McMillan of the Willis F. Pierce Hospital, Galangue, West Africa, with native assistants doing a lumbar ganglionectomy—anyhow, the doctor calls it that. We are sure it is a delicate and serious operation. It is being done in the Alice C. Wilder Memorial Surgical Clinic.

Native workers assist in all operations. "They play a definite part in our surgical team" reports Dr. McMillan. "Many major surgical procedures are carried out by them without my direction." This is part of the definite objective of medical missions, helping the nationals to serve their own people.

A FAITHFUL FRIEND

An old sterilizer which Dr. McMillan constructed out of gasoline drums before he secured a Simplex Unit. This hospital had 10,000 patients in the outpatient department last year. Its 30 beds are always full and floor mats accommodate other patients.





Members Together in Christ

By Oscar E. Maurer

Moderator of the General Council

THE Church is not a religious club nor a mutual improvement society but the fellowship of salvation, the living Body of Christ.

Local congregations must be organized by human beings, but they should not consider themselves to be detached units without any vivid sense of belonging to the world-wide, corporate body of Christ. The Church is not just a bright idea which came to the apostles. It is more than a convenient organization. The Church is a Divine Idea.

The Church is the extension in time of the Incarnation. As God was in Christ, reconciling the world to himself, so God is in the Church, the Body of Christ, continuing his work of reconciliation. Christ is the head of the Body. The Church is the eyes, the ears, the lips, the hands and feet, to do the will of God

in seeking and saving those who are lost.

When people are received into the membership of the Church they should realize that they are becoming part of a spiritual body which is supernatural, which is above nationality or race or class—a body whose mission is to carry forward the work of Christ.

Church membership is not a matter of one-sided choice on our part—like joining a useful society. "Ye have not chosen me," said Jesus, "but I have chosen you and appointed you that ye should bear fruit." Church membership is a triangular relationship in which the three factors are God, your fellowmen and yourself. We will not sacrifice our freedom by schooling ourselves in this larger concept of the nature of the Church. Rather will we find the freedom which comes from a fellowship bearing the mark of eternity.

Ministers' Salaries

By Arthur E. Holt*

THE salaries of the clergy are not to be considered apart from the general low income of the American people. A recent report on national income by the United States Government shows that 1/3 of the families in America have a net income of \$471 a year. Sixty-one per cent of American families received an income of less than \$1,000; 93 per cent received less than \$2,000; 1 per cent of the American families received \$5,000 or more. The average Congregational-Christian salary was \$2,000. That was more than 80 per cent of the families received. Any change in income of the clergy will have to take account of the fact that it may result in isolating the clergy in the more prosperous areas of society. Such a result has not been unknown in other professions.

The greatest contributing factor to the low salaries of Protestant clergymen is the over-multiplication of Protestant churches. Protestants as a whole pay enough money for clergymen, if it were rightly distributed, to provide a trained clergy for all the com-

munities of the United States. There seems to be an adequate production but a poor distribution, as somebody said of the bald-headed man who had a long beard. Chicago Protestantism supports the clergymen for 1156 churches and takes care of fewer people than do the Catholic clergy in 256 churches.

The angles on the compensation of the clergy are many. The first is the success of the American adventure of supporting a free church in a free state by voluntary subscriptions of the people. This American adventure must be viewed from the standpoint of its ability to provide religious services for marginal areas. Someone asked a British bishop what would be the effect of the complete dis-establishment of the British churches and he replied that it would mean the death of the church in all the country parishes. Unless there is a reversal in the migration of surplus populations from the country to the city, the fate of American Protestantism is ultimately in the hands of rural parishes. The Holy Rollers will be hammering their hobnails in the holy places on urban boule-

*From *Social Action*, October 15, 1939.



Fresh from the Seminary, happy and fearless!

wards, if this ecstatic type of Christianity captures the open country.

The second angle is the standpoint of the minister and his family. There is no good reason why the minister should be a symbol of suffering any more than a symbol of comfort. He has the right to expect to give his children an education and to maintain his family in some degree of comfort. It would seem that the minister ought to have a compensation somewhere near the median salary in his congregation or even the median salary of the professional groups in his congregation.

The third angle has to do with

the efficiency of the clergyman. Along with the free church and the free community there has come the unstandardized church and the unstandardized clergy. Unless we can provide some guarantee that a stabilization and increase of security will not result in subsidized irresponsibility we are working on a very dangerous line.

The fourth angle is that of the church itself. The ability of a religious group to penetrate at any given population level is determined by the ability of the leaders of the group to live at that level. An Indian leader has said that only the Indian can take the next step in Indian Chris-

tianity because only the Indian can live at the "standard-of-living" level of the majority of the Indians. Everything which unduly lifts the salary standard above a certain level decreases the extension range of a denomination. The real question to be asked is whether the high salary creates the professional standard which can only be supported among the prosperous. This is not true of all high standards—in fact the statistics show that the per capita burden of the high salary, if the salary is paid by a

large church, is not as great as the per capita burden of the small salary.

Protestantism's Thorniest Problem

Is discussed by Arthur E. Holt and Anton T. Boisen in the issue of *Social Action* devoted to Ministers' Salaries. Copies may be secured from the Council for Social Action at 289 Fourth Ave., New York City for 15 cents each.

A Spiritual Approach to Christmas

To the Christian Christmas is as important as Easter, and yet most of us prepare for it amid the surging crowds of the stores and in the long lines at the Post Office. At no season are more people subject to a greater degree of nervous distraction.

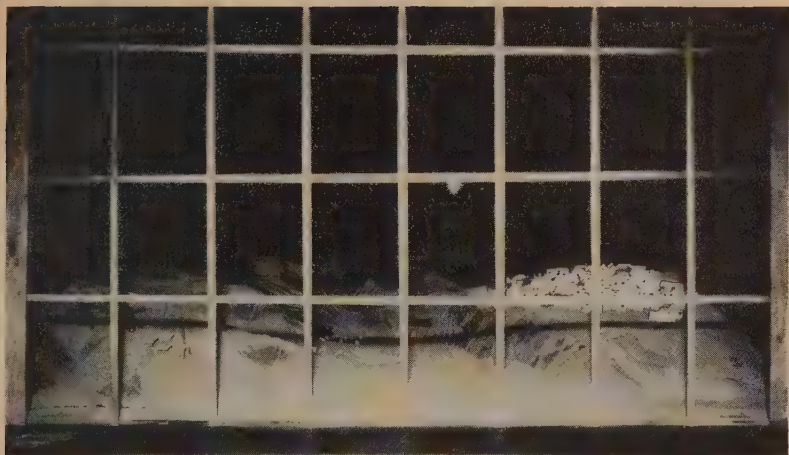
As Lent precedes Easter, so Advent leads up to Christmas. Increasingly our churches are stressing its observance, both because of its religious significance and because we need to focus our thoughts on higher themes at this time.

Two recent publications of the Commission on Evangelism and

the Devotional Life (287 Fourth Avenue, New York City) will help individuals and churches to observe the Advent season effectively:

And Thou Shalt Call His Name offers forty pages of daily readings for the three weeks preceding Christmas by George M. Gibson, pastor of the United Church of Hyde Park, Chicago, for five cents.

The Advent Season and How to Use It is a four page leaflet by Raymond Calkins of the First Church of Cambridge, Mass., stressing the observance of Advent. Two copies for a cent.



Bethlehem at Kirkland, Washington

A Restful Christmas Observance

INSTEAD of a Christmas tree, Santa Claus, eats, tableaux and recitations, R. W. Pruitt, pastor of our church at Kirkland, Washington, and his people last year decided to observe the birth of Jesus in a new way.

The pulpit platform was transformed into a replica of Bethlehem, with hills and valleys of canvas covered with dirt and stones, and houses made of painted cartons, some of which were as high as four inches. The background was created by dyeing some muslin a midnight blue, in which was set a star covered with brilliant bits of metal. Skillful lighting gave the effect of a quiet, peaceful night.

The church was kept open and heated during the week before Christmas. In the afternoon those whose spirits had been wearied by the nervous excitement of the season were invited to seek rest and refreshment in its worshipful atmosphere. Many came. Each evening there was a program of music between 7.30 and 8.30. These were informal and conducted without announcement. The Beginners and Primary children had their parties in the afternoon.

The response of the people to this restful observance of Christmas is reported to have been "abundant and grateful."



A peaceful eventide

The Christmas Fund

"WHEN THE CHURCH REMEMBERS"

AMONG the debts which we cannot repay are those which we owe to the ministers of yesteryear.

Through mists of the past we can still see the faces of the good men who smiled encouragement upon us when we were very small. As our stature increased they loaned us books and discussed with us our plans for an education. Happy memories cluster

about the trips which we took with them to young peoples' gatherings.

At life's great moments some minister has stood at our side: when we confessed our faith in Christ and aligned ourselves with his church; when we took the sacred vows of matrimony; when a parent or some other dear one was taken to his final resting place.

Equally important have been the less formal occasions when they met our need. Sometimes it has been wisdom when we were perplexed, or cheer when we were downhearted. Their simple human friendship has warmed our hearts and brightened our days. Life has been richer, finer because of the ministers whom we have known.

Many of these men who shaped

from which checks carrying our loving remembrance are sent to 800 frugal homes scattered across our land.

Most of the recipients have ceased from the active labors of life. Others have taken their place in pulpit and parsonage. The mail which the postman brings is likely to be scanty. Christmas is usually richer in memories than in present joys.

Your Christmas Gift

To the aged and disabled
ministerial families of our
fellowship
Should be Sent (Plainly
Marked) to

"The Christmas Fund"
The Board of
Home Missions
287 Fourth Ave., New York
City



our lives are gone. Others have moved to distant places. Rarely can we reach across the years and express our gratitude to the ministers who have blessed us most.

Christmas is a time of remembrance. Then our churches take thought for the aged and disabled ministers and their widows. The debt which we may not be able to repay to the individual we discharge to the group. Each year we raise the Christmas Fund

But these good people have learned to expect a check from the Christmas Fund. It warms old hearts with the thought that they are not forgotten by the churches which once they served. Through these checks youth renders a fitting tribute to age. But they also serve many practical purposes. One woman writes of "the glad music of coal rattling into the empty bin on Christmas Eve, when the temperature was below zero." Another tells her

relief in paying the doctor who had discounted his charge fifty per cent. In many a home the Christmas check makes it possible for stout hearts to face the new year with assurance born of

"all bills paid." Let us hope that in every case some loose change from the check will be left for the frivolities which make Christmas seem like Christmas.

BREAD THAT CAME BACK

Every fall one of the teachers in the high schools of New York City drops in at the office of the Board of Home Missions to leave a decidedly generous contribution for the Christmas Fund. Her visit commemorates one of the best investments the Board ever made.

A little less than twelve years ago the death of her minister husband left her with four young children. She took stock of her assets: eight years of grade school experience, some of it in New York City, followed by a college degree and one year of college teaching. But it was fifteen years since she had taught anything except Sunday School.

She also asked herself, "Where can I earn an income which will make it possible for these four children to go to college?" The answer was, "By teaching where the salaries are the best to be had—in the high schools of New York City."

But widows do not get jobs just by asking for them. She had the credits but lacked high school experience. The state and national boards of ministerial relief

agreed to give her the maximum possible amount of aid for a limited period of time, and she went to New York as a substitute teacher. Of her experiences she says, "I was assigned to subjects which I had never taught before, such as Chemistry, and yet I did not dare confess how little I knew for fear that they would think I was not qualified for my job. Some times I was not even the proverbial 'one lesson ahead of the class.'" Yet in two years she met all requirements and was given a regular appointment at a good salary which has since been increased until it is larger than that which her husband received—a fact which she hates to admit!

Meanwhile the children have come along. The oldest son won two scholarships at Princeton, and has since done graduate work at Columbia and Harvard. On her last visit his mother brought with her his Ph.D. thesis, which was utterly beyond the comprehension of anyone in the office. Next year the second boy will enter college—on a scholarship!



United and happy

SOME CHRISTMAS CHECK ACHIEVEMENTS

"Lately it has been impossible for me to do reading, sewing or patching because I have needed glasses. I was unable to get sufficient money together to buy them.

"I now have a pair of glasses of which I am really proud and this was made possible by the check you sent me."

"The check came at a time when I had some bills to meet, which I should not have been able to pay otherwise. Oh, it is wonderful to have good friends! I have said over and over again, '*God has been so good to me through folks.*' The most precious possession which we have is the consciousness of His Presence and the realization of His protecting care, isn't it?"

"For about a year, as the neighbors have insisted I must not be entirely alone, I have had a nine year old school girl. To buy her shoes and food takes close calculating, but she is one of our little Pilgrims and worthy of all possible help. My collie dog must be fed properly as she is a wonderful protection—especially at night. I have cut the insurance on my home. Out of my October allowance I pay my insurance, \$22.84—thanking God meanwhile for the promises of Christmas—*Such a burden lifter as the Christmas gift has become!* From that I pay the taxes on the home."



Even the churches got wet

In Flooded China

By Wynn C. Fairfield

ONLY those who have passed through an Ohio flood can conceive what the floods in North China actually mean. Tientsin is a city of over 1,000,000 people. Near its heart two rivers unite as they do in Pittsburgh, but these two rivers between them drain the northern two-thirds of the Great Plain of China.

The city is so near the sea coast that the flood-tides force the rivers backward far beyond their junction. Through the city the rivers and the tides normally

rise and fall in channels restrained by levees. The floods broke the levees in August. Since then the greater part of the city has been in a vast "puddle," occasionally made deeper by a new flood crest caused by heavy rains in the hinterland hundreds of miles away, and then becoming shallower as the fierce North China sun evaporates the water and gives hope of ultimate dryness. Equally submerged are the foreign concessions with their better buildings, and the Chinese

city where the adobe walls of the poorer Chinese houses have long since crumbled and melted into the stagnant water. The people live and move and have their being on the water, travelling about on boats or rafts or by swimming.

Such was the picture of Tientsin up to the middle of September. Since then there has been some improvement, but the general belief was that it would be at least four months more before the foreign families in the concessions could re-occupy the first floors of their homes. Fortunately our own mission compound was high enough to escape the water.

Outside the city for miles and miles there stretches what one missionary has called "the Inland Sea of China." He and his

family had to sail across it and up the Grand Canal for a distance of forty miles before they could get the train they usually take at Tientsin.

"The whole countryside south of Tientsin is one vast expanse of water. You could not see where the river had been, and as far as your eye can see it is water, water, water with here and there an 'island,' usually a village, for they are on slightly higher ground. It was rather eerie wending our way after dark over the tops of kaffir corn (normally 7 to 10 feet high) and dodging trees here and there."

The inundated areas of two years ago had not completely dried up by evaporation when these new flood waters came. Many of the villagers had counted on getting fish from those earlier

On the streets of Tientsin



lakes to take the place of the crops they could not plant—only to find the water empty. Some efforts were made by the present authorities to evacuate the homeless people in Tientsin, but with no adequate provision for them in the places to which they were moved.

Mr. Gilbert reports from Lint-sing: "Our church and hospital staff have returned from the villages with pitiful tales of all-night vigils of men and women to keep the water from entering the streets, of villages where the fight has been lost and houses have gone down by the score, of children crying from hunger. Just a day or two ago we heard of a woman who threw her starving child into the river and jumped in to drown with it."

As was to be expected, these sufferers have turned to the church for help. "Christians and non-Christians alike have

sent in their representatives by boat to present official letters of appeal together with their lists of men, women and children who are facing death." The record of aid by missionaries in famine, flood and war situations since the great North China famine of 1877-1879 has made the people expect that here, if anywhere, they can find help. The American Advisory Committee in Shanghai, which distributes funds given to the Church Committee for China Relief, made large grants almost immediately and reports that they can use wisely millions of dollars more. The Church Committee is the agent with which the American Board is coöperating on behalf of our churches. Gifts to it not only save life, but enable our missionaries to meet these appeals for help with fresh evidence of the concern of Christians in America for the suffering people of China.

A second story entrance





Waiting for church in Macedonia parish

They Built a Parsonage

HERE is some Georgia arithmetic:—

An old schoolhouse plus some abandoned convict camps equals a parsonage!

The essential element in this question is the "plus." The schoolhouse and the convict camps did not go together automatically. A good many people had a part in their marriage.

The men of four churches—Sardis, Duncan's Creek, Liberty and Macedonia—used their saws, hammers and heads. But a task like this requires money as well

as muscle. People whose cash income is less than \$300 a year contributed 25 or 50 cents. One woman gave a newly made quilt. In one of the churches the women raised ten dollars with a "friendship quilt" bearing the names of 100 people who had given ten cents each to the cause, with the quilt itself still to be sold. From the Church Building Department of the Board of Home Missions came a loan of \$300. The work went forward with enthusiasm. A belfry was torn down, a barn built, the house was painted and the grounds improved.

The Macedonia parsonage stands as a monument to the spirit of coöperation. Because there was only one church in the community the local school board felt justified in deeding to it an abandoned building. Bell County had ceased to use chain-gangs on its roads and was ready to sell the lumber in its convict camps at a bargain price. Even more important was the fact that four exceedingly independent churches united their efforts in a single project, and mutually obligated themselves for the debt involved. This means that these four churches are in a fair way to becoming one united parish.

The new parsonage is more than a home for the pastor, N. A. Long, his wife, his seven sons and his one daughter; it means that

the minister is established in the heart of the community. As with most Southern rural churches, this group has commonly been served by ministers who lived at a distance and whose chief contact with their people was on "preaching Sunday"—which usually comes but once a month. Such an arrangement makes pastoral service difficult and community leadership impossible. But now the minister can be had whenever he is needed, for instead of having his home on a farm miles away he spends his time right where the people live.

Recent years have seen an epidemic of parsonages in Georgia and Alabama. Through them our churches are being transformed from places where people go to listen to centers of community life.

Out of a prison camp a parsonage



Building "Temples Still Undone"

To the Nebraska Pilgrim Fellowship these are more than the haunting words of an unforgettable hymn; they also represent a purpose to which they are giving both their money and their selves.

In the summer of 1938 it was proposed that the young people of the state raise the money with which to send some of their number to conduct Daily Vacation Bible Schools in the pastorless churches of western Nebraska. By the time last summer arrived they had secured both the necessary funds and the volunteer workers. After a week of intensive training under the direction of Mildred Widber of the Division of Christian Education these eager boys and girls were sent forth two by two like the disciples of old. When they "came again rejoicing" they reported having held nine two-week schools with an enrollment of over 400 boys and girls.

Many and varied were their experiences. Ruth reported: "I could not find a suitable place for a worship center in the one room church where we held our school until I let my imagination work on the old-fashioned iron stove which was right in the middle of things. I placed a chair beside it and then draped them both with



London Bridge is still popular

a Japanese kimona which I had brought along to use as a costume in our play. Against this gorgeous background I pinned a picture of Jesus with the children of all nations. On the chair I placed a Testament, 'My Own Book of Prayers' and two candles. The disguised stove transformed the room into a place of worship."

Lucille writes: "While playing ball at recess we had an accident. The pitcher threw a swift ball across the plate. The batter just tipped it on the edge of her bat and the ball went sailing through



The staff of a vacation school in the sand hills

the church window. All was quiet for a time. Then they asked what they should do. I asked them what they thought. Someone suggested that each one bring a nickel or a dime to pay for the window. The next morning the money was collected and taken to the president of the Ladies Aid."

Edna and Betty Jean related this experience. "The high point was the worship service. We talked about our own prayers to our Heavenly Father. We each decided to thank God for one thing. Dale said, 'Let's stand,' and someone else said, 'We must all close our eyes.' So we stood with our heads bowed and eyes closed and had little sentence prayers right down the row, without a word of suggestion from me. It was spontaneous and deeply spiritual. The children were overjoyed at expressing their own thoughts in group worship."

"Some of the boys were 'tough-

ies.' Their conversation consisted of such phrases as 'Hey, youse mugs,' and 'The skirts (girls) want the glue now,' etc. At first they thought the Bible School was just a farce. I was determined to bring about a transformation. Nothing ever made me happier than at the end of the first week to see them all sitting on the floor in front of the worship table with heads bowed reverently."

The young people also served in other ways. Milrae reported, "This evening Ruth and I went to a free movie where it was announced that we would conduct the church service on Sunday in the Congregational Church." Billy writes: "We had charge tonight of a party for high school young people. We led them in folk games and told them about the Doane Conference." One of the workers in a pastorless church was called back for the month of August on a salary to conserve the gains made by the

Vacation School, which had doubled the attendance at Sunday School. 'One of the young men who is teaching this fall has consented to supply a vacant church.

Here are a few of the reactions of the young people. "I feel deeply indebted to the Nebraska Pilgrim Fellowship for one of the finest experiences any young person can have."

"Words are incapable of saying how happy I am that I said 'Yes' when the privilege came to me to teach summer Bible schools. I have learned more than I could ever hope to learn by teaching, and have discovered that deep down inside children are innately as religious—or more so—than adults."

"I would like to put in words the marvelous inspiration I have

received from this Summer Service work. Surely it would be a masterpiece of literature if I were competent enough to write it. To quote from 'Rebecca,' 'If only there could be an invention that bottled up a memory, like scent. And it never faded or got stale. And then when one wanted it, the bottle could be uncorked, and it would be like living the moment all over again.' I never want to lose my memories of these beautiful experiences."

"As I took the bus for home tonight I found myself wishing that I might go on with this work all summer, taking into each community something new and before unknown and taking from each a wider knowledge of the problems and the not-so-worldly, but real joys of life to be found in the smaller communities."

Learning to tell a story at the training conference



Foreign Flashes

By Dorothy P. Cushing

WANT PEACE BUT . . .

AMERICAN schools in the Republic of Turkey stand high in public esteem, reports Luther R. Fowle of Istanbul. "The basic question is with regard to war or peace in Europe, and the people of this land who have suffered so much from repeated wars are both eager for peace and yet determined to defend any threat to their vigorous new national life," he said only a short time before the European war broke out. The Turkish Ministry of Agriculture has shown its interest and coöperative spirit by donating to the American School at Talas, Turkey, 20 fine Leghorn hens and ten Rhode Island Reds. It is to this school, under Paul E. Nilson, that the Government has sent a group of promising youths picked by them from the villages.

IRRESISTIBLE

WHEN Lillian Pickens of Satara, India, was travelling through an isolated jungle area she was confronted by a party which had walked eight miles to meet her. It consisted of an old grandfather, the women of his family, his grandchildren and an Untouchable farm laborer. Speaking of the latter, the grandfather said, with tears in his eyes, "Because he had become a Christian, I persecuted this man for eight years, but I cannot withstand the witness of his life. His loving persistence and his prayers for me have touched my heart. Now we are all studying the Way of Jesus and hope to be baptized."

THIS SMALL WORLD OF OURS

WITH a badly depleted staff in North China, the American Board Mission has engaged two refugee doctors, victims of Nazi persecution, to help at Tungchow and Tehchow. They are Dr. Franz Glaser of Vienna, a Jew by ancestry, but of the Lutheran faith whose wife is a non-Jew, and Dr. Fritz Baumgartner, a Roman Catholic, who had a Jewish grandfather. Dr. Glaser did pediatric and school health work in Vienna. Dr. Baumgartner came to China with his father, a distinguished Vienna physician, who lost his position promptly after the *Anschluss*. Both doctors are of high professional standing and skill. They have won the affection and admiration of missionary colleagues and of Chinese patients alike. Both are studying Chinese. Dr. Baumgartner's presence in Tehchow has led to a new cordiality with the Roman Catholic mission in the city.

WORK GOES ON IN NORTH CHINA

WHEN Hugh W. Hubbard returned to Paotingfu, North China, from his furlough he put to use the knowledge of making film strips which he acquired at Cornell University. Now the Christian Rural Service Union has a Visual Aid Department which lends films on religious themes, relief work, nature study, and other subjects. The "kids" sit in the front row at evening shows and lead lustily in the hymn singing. Mothers bring their babies; tired fathers, home after a hard day in the fields, listen eagerly. For a few hours the burden of life is lifted and they enjoy a glimpse of the outside world and of a Way of Life that can release them, even in their tragic situation, from fear and futility.

BLIND EYES THAT SEE

WHEN war comes, armies invade, bombs fall and death stalks among familiar things, the hearts of men are often strangely warmed and eager to hear the Christian message. This has been the case in hospitals, schools and mission compounds housing refugees in North China, as well as among the village churches and isolated Christian groups. At Lintsing a former official developed a serious eye infection. He came to the hospital. Because healing was slow he left in anger despite the warning that he would go blind. He heard the Christian story while there. Later he went blind—and in the darkness he remembered what he had heard. He turned to the Chinese Christian worker, himself blind, and learned to read the Bible in Braille. Then he and his 75-year-old mother came to Lintsing station for a beginners' class in the study of the Bible and Christianity. They were admitted on probation to church membership. Later they became members. Said the former official: "My physical eyes are blind but God has given me a heart full of light."

THE CHURCH THE ZULUS BUILT

THEY made the concrete blocks themselves. The women carried them to the building site on their heads. They dug and broke stone, they toiled at bringing water and sand. And there resulted the church at Odidini, South Africa, which came from the blood and brawn of its people. At dedication over 1000 attended. There was a feast with an ox and donations of rice from a friendly storekeeper. Henry A. Stick was present at the dedication of this and still another church built by the Zulu Christians of that area. "Both gave us such satisfaction because the people responded so well in the erection of these buildings," he writes.



When the Parsonage Box Arrived

BOYS AND GIRLS OF AMERICA

Preachers' kids are hard on clothes

"MA, when is that box coming?" called Bill from the boys' bedroom.

"What box?" answered his mother from the kitchen.

"The one with the new clothes in it!"

"You mean the parsonage box."

"Will it get here before Christmas? I need—"

"Trousers and pants and stockings and shoes," laughed his mother.

"And a warm coat," added Bill.

"We sent the application to Mrs. White three months ago, so the box ought to be along any day."

"Will it be as good as last year?" asked Ann, the young lady of the family.

"We won't know until we open it. Some churches send

out nicer boxes than others and so they give our application to a different one each year."

"Last year the box was swell!" remarked Jim, the small boy of the family.

"But the year before there was nothing but used clothes in it," added Ann.

"Isn't that the sort that most people wear? They say the King of Japan puts on a new suit every day."

"But we wear ours until they disintegrate," laughed the head of the family as he joined the group.

A week before Christmas the box arrived. Bill and Jim were given the job of getting it open while the rest of the Gray family stood about with uneasy expectancy.

When the first board was off Jim stuck his hand in the hole

and grunted disconsolately, "Towels!"

"We need 'em," said his mother.

When the second board came off Bill called "Sheets!"

"That's good news," said Mr. Gray.

"Dad, you got a book!"

"I need it!"

"Here's something pink."

"Give it to Ann."

"Here's a suit. Maybe it's for me—no, the coat is too long—it's for Dad to preach in."

"This one is round and hard. Who would believe it—a baseball in a parsonage box! There must have been some real sports in that church."

"If there's a baseball on top there must be something else for the boys before we get to the bottom."

"Here's some of it—a helmet—and four pairs of pants. Ma can

quit patching our old ones for a while."

"Look at the coats. There must be one for everyone of us. Now we'll keep warm!"

"And look folks in the eye," Ann put in.

"This beats Santa Claus," exclaimed Jim.

"He's so stony broke he's hocked his reindeers," said Mr. Gray, "but it looks as though the folks were still solvent where this box came from."

"And they had a heart as well as some money," added Mrs. Gray.

"The Gray family will have its Easter parade of new clothes on Christmas," suggested Ann.

"I never saw the time when new clothes didn't feel good," said Bill.

"They do sort of bolster up your self-respect," laughed Mr. Gray.

Parsonage boxes go to prairie parsonages such as this



East Africa Accelerates

By Dorothy E. Orner

I HAVE recently repeated a trip of inspection of the primary schools east and south of Chikore which my husband and I made fifteen years ago.

In 1925 our car was the first to travel the 25 miles of road. One hill was so steep that I refused to ride down it; on the return trip it took the help of forty or fifty school children to get the empty car up the grade. The next 25 miles we made on foot, following winding paths through the jungle with the grass often above our heads. It took four days to cover fifty miles.

The only evidences of civilization were the "wattle and daub" schools. These were made by sticking poles in the ground, weaving withes between them, plastering with mud and then adding a final covering of thatch grass. The children were dressed

in the skins of wild animals. They could repeat Bible verses and make hieroglyphic signs in the sand which they called writing. Some could read a word or two, but all could sing. Their aim was to make as much noise as possible. Apparently they had gotten their training frightening birds from the grain or competing with other native choirs in musical games. At a distance the result was not bad, but in a closely packed schoolroom the volume of sound was deafening.

I had often hoped to repeat this trip, but only recently has it been possible to escape from the multitudinous tasks of home to do so.

This time it was a very different experience. We drove all the way without encountering any noticeable hazards. At Honde we found three teachers

Basket weavers at a kraal school





Help for the motorist in Africa

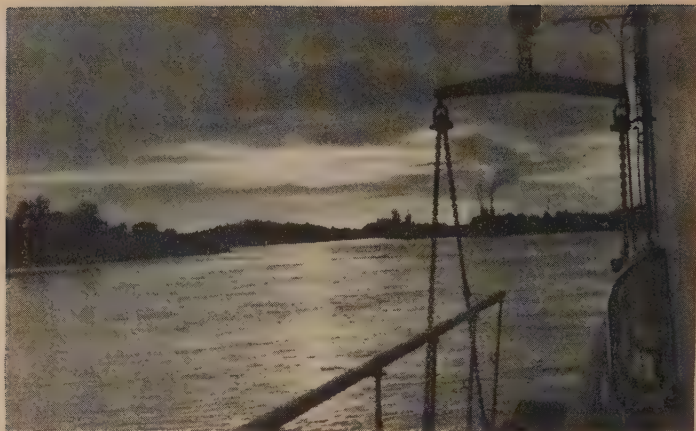
in place of one. Practically all the children were neatly dressed. Many of those in the higher classes wore shoes and stockings—thanks in part to the Henry Ford of the shoe business, Mr. Bata of erstwhile Czecho-Slovakia. The little children had slates. The older ones had books and could read and write with ease. Their singing had become musical, although out-of-doors they proved that they were not repressed by letting themselves go with abandon.

We watched the construction of a brick school. Mud was placed in moulds the shape of bricks and turned out to dry in the sun. Then during the two hours set aside each day for industrial work the children would carry the bricks to the school, making as many as five round trips. The girls perched the bricks on their woolly heads. The boys considered this beneath their dignity and used their

shoulders instead. Children of six, seven and eight managed two bricks at a time, while the older ones took care of as many as four. They were getting their education "by the sweat of their brow" and not in the easy way that it comes in America.

At Chibuwe is a church which the people run entirely by themselves. Nearby lives an Agricultural Demonstrator who has been trained by the government in the latest methods. The school is flourishing. A store supplies the people with cloth, blankets and other necessities. On the shelves we discovered tinned fish, jam and tea, although they did not appear to be moving very rapidly. We even bought a gallon of kerosene to eke out our scanty supply of gasoline. In the course of the trip we passed six such stores, all run by the people themselves.

If such progress has been achieved in the last fifteen years, what will the next fifteen bring?



At Singapore

Philippine Days

FROM THE TRAVEL DIARY OF DOUGLAS AND CAROL HORTON

NOVEMBER 7, 1938. On the dock at Manila we were met by Dr. Hamilton of the Union School of Theology, who drove us to the home of the Walter Foleys. Mr. Foley is the minister of the Union Church at which D. H. was to preach on the following Sunday.

It comes to us again and again that we are not beginning to mention the names of the innumerable people to whom we are indebted for hospitality. At one stage of our journey C. W. H. counted up 78 American Board missionaries in whose homes we had been entertained. This is a circle of friends with whom we hope to keep in touch for the rest of our lives!

November 8, 1938. Today Mr. Foley had arranged an interview with Mr. McNutt, the High Commissioner to the Philippines. We had associated him with the American Legion and Indiana politics, and were surprised at the high regard in which he is held by many people in Manila. His attitude toward President Quezon and the Filipino people seemed altogether admirable.

November 9, 1938. The trip by air from Manila to Iloilo was smooth and easy, the scenery below us lovely, the atmosphere cool and delightful. In a big amphibian we soared part of the time over the water and part of the time over the wooded slopes of Mindoro and Panay. At

Iloilo we barely had time to transfer to a tiny plane, which looked like a casual little Ford car and accommodated only the pilot and ourselves. In it we made our way through thunder storms and between high mountains, one of which was a volcano. From it we looked down into deep canyons with waterfalls boiling precipitously over their sides. On Negros we caught glimpses of the rarely seen tree homes of the Negritos. At Cebu we were met by Mr. Smith and Mr. Appleton of the Presbyterian Mission, with which the American Board Mission is affiliated. They accompanied us to the little boat which was to take us to Misamis on Mindanao. As we all slept cozily together on cots on the open deck it was difficult to discover the difference between first and second class passage. The people who came aboard at the various ports at which we stopped brought not only their household furniture, but their chickens and bullocks. They were part of the great emigration from the central islands to the newly opened island of Mindanao.

November 10, 1938. The little church in Misamis appears shabby and unpretentious from the outside, but is charming within. Fred Field Goodsell, who joined us here, asked the people two questions: For what are you sacrificing and working in the Church? Why should there be Protestant missionary work in a

Catholic country? After we had talked for two or more hours the meeting was adjourned, except for the women, who stayed to listen to C. W. H. The whimpering of tired babies and two dog-fights outside the window suggested the fitness of a brief speech.

November 11, 1938. Frank Laubach arose before sunrise for prayers with the Banci family, who were our hosts. We slept peacefully until we were awakened by the singing of hymns in an adjoining room. From other houses in the village came the strains of songs. It seemed as

Punkahs waved by little girls are the Philippine substitute for air conditioning



if we had left the sordid earth behind and that the Kingdom had come in earnest.

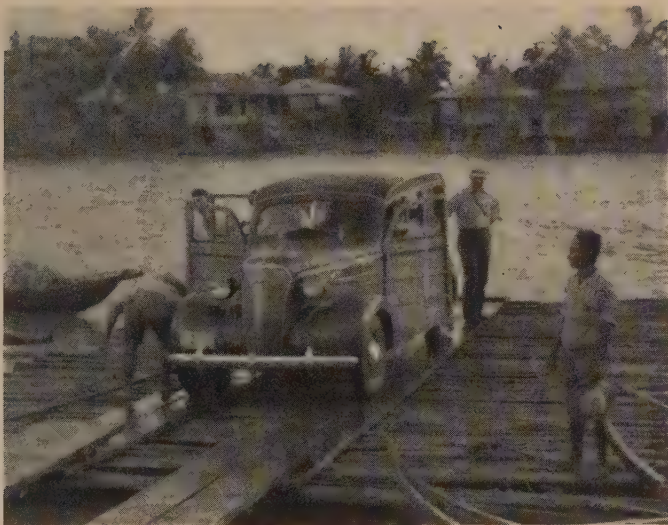
While Fred Goodsell and D. H. went with Mr. Dell Carmen, the local Superintendent of the Churches, to visit villages along the northwest shore of the island, C. W. H. journeyed to Dansalan, in the center of the island, with Frank Laubach. This is the ancient capital of the Moros, fierce Mohammedans whom the Spaniards failed to conquer. One could see them walking along the road or working on their farms, tall, dark men wearing fezzes or turbans, the women with black hair twisted fantastically into a knot at the side. The hills and

mountains, ravines, great trees and tree ferns invited one to stop along the way, but only at the Maria Christiana Falls did we do so. These are much higher and more beautiful than Niagara.

After supper with Mr. and Mrs. Laubach we went to the Christian Endeavor meeting. Several Moro boys spoke on "Ambition." The music, included the playing of the Kolindan, a set of cymbal-like bells arranged in a curious minor scale and played in strong rhythm with ample drum accompaniment. The boys chanted some of the old epic and lyric poems of the Moros. Mr. Laubach is carefully recording the words of this ancient literature.

A Mindanao village





Crossing on a bamboo ferry at El Libertad

November 12, 1938. Breakfast at 6:30! But who would want to sleep later in this delightful climate? C. W. H. accompanied the nurse, Miss Florence Ghent, on her morning round of calls in the Moro homes. Such poverty, such dirt, such congestion, and yet such smiling faces! Most of the houses are crowded about the edge of the lake. Several families live in each room, with a big bed on the floor in the center, chests, a few shelves holding dishes, and a curtain or two for semi-privacy at the sides.

November 13, 1938. The service at Jiminez was unforgettable. The pastor announced that those who cared to might come forward and place their tithes upon the communion table. While they

stood at the front of the church a hymn was sung and a prayer offered. The man sitting next to D. H. described each giver: this was the wife of a ne'er-do-well husband and mother of eight or ten children—that was a lawyer just out of school, developing a clientele in the nearby villages—and so on. With a smile of solemn joy they returned to their seats. Though they do not see as much cash in a whole year as an ordinary American handles in a week, they found a subtle reward in giving their tenth for the extension of the Kingdom of a God who had done so much for them. If only the religion of our churches was like that of the little church in Jiminez, the face of our whole nation would be gloriously changed.



Fred Goodsell confers with Filipino leaders at Dumaguete

That evening we went with Mr. Laubach to a meeting of his young people, where the members, especially the Moro boys, recited stirring pieces of prose and poetry which they had learned the previous week. The boy who declaimed the 50th chapter of Isaiah with great vigor had run amok in a fit of anger in the dormitory the week before, and had frightened everyone on the premises with a huge bolo knife in his hand until they got him under control. To such does Frank Laubach patiently preach the riches of Christ. This service had begun with a recitation of the first Sura of the Koran and the saying of the Lord's Prayer in unison—an illustration of Mr. Laubach's theory that the one religion does not need to attack the other but that when each is allowed to express itself, the superiority of Christianity becomes evident in a natural and unforced way.

November 15, 1938. Miss Thompson took C. W. H. to the home of Mrs. Rodriguez, wife of one of the best-known Filipino ministers, who had already gone to Manila en route to Madras. It seemed like a wee bamboo play-

house with matting for walls, but was simple, sweet, and beautiful. Mrs. Rodriguez is troubled by the problem of the low salaries received by most of the Filipino pastors, and the consequent unwillingness of many capable young men to study theology—a problem in all the missionary lands. Our decline in missionary giving has made the problem almost desperate.

November 16, 1938. A group of young people came for a cottage prayer meeting at the McKinleys' home. Each one present led in prayer. The ability of the boys to pray would certainly put our American College students to shame.

November 22, 1938. One night on the voyage from Manila to Singapore we heard a curious scratching noise in our stateroom. Turning on the light we discovered a flying fish had leaped clear through the porthole. D. H. carried it out into the companionway to show to the fellow passengers, but as it was the dead of night no one could be found. So the story of the flying fish must depend for confirmation exclusively upon the reputation for veracity of those who tell it.

Christians at Christmas

By Leonard M. Outerbridge

"FOR there is born to you this day in the city of David a Saviour, who is Christ the Lord."

Commencing their journey at sunset and moving swiftly and silently through the long hours of darkness, the Three Magi of the East travelled twelve nights under the quiet stars.

"And they came into the house and saw the young child with Mary his mother and they fell down and worshipped him; and opening their treasures they offered unto him gifts."

What shall we give this Christmas? Christians turn the world upside down to give gifts to one another. The joy and gladness of it all is like the warm sunshine upon a glorious garden. Yet too much of our giving is really very selfish. We give generously to those who we expect will give to us, and often give sparingly or not at all to those unlikely to think of us. Thus we make a travesty of Christmas.

But Jesus said, "When the Son of Man shall come in his glory, and all the angels with him . . . before him shall be gathered all the nations. . . .

Then shall the King say unto them on his right hand, 'Come, ye blessed of my father, inherit the Kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in, naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me' . . ."

On birthdays it is customary to give a gift to the loved one whose birthday it is. Christmas is the birthday of Jesus our Lord. We can only give to Him as we give to others. Gifts to missions are gifts of love in the name of Christ the Lord, giving healing to the suffering, comfort to the sorrowing, courage to the heavily laden, and peace to the anxious. Loving even the unlovely for the sake of what they might become if only God's love could be shed upon their lives is ever the ministry of Christ's Church. Christmas will be even more joyous if we give gifts that are creative of joy to others, who, through our gifts, may discover the Christ Child as their Lord.

In the North of Japan

By Lucy Eldredge

DARLEY DOWNS took us to our Reinanzake Sunday School, the largest in Japan. After we had removed our shoes and bowed, we were ready to go to the kindergarten. About twenty children were in a circle, with their heads bowed and their hands clasped in the attitude of prayer. Fond mothers, with black-eyed babies peeking over their shoulders, were watching closely. The prayer ended.

"Who would like to sing a song?" asked the teacher. Three volunteers went into a huddle, and then whispered to the pianist. A bashful child mustered up courage to sing alone. There was just time to see the nice sunny square room, which was used for kindergarten during the week, the attractive pictures on the wall, the chairs with their cunning cushions, and the very capable teachers in action, before we moved on to the Middle School Department.

They met in one large group for worship. Hymns were on charts placed on the platform. During the class period we learned from the minister, Michio Kozaki, that the church was sixty years old and that it had been self-supporting under the leadership of his father from the very beginning. The church has 1200

members, the Sunday School an enrollment of 200. They dream of starting a playground and a mothers' school soon. Then Dr. Suzuki, the superintendent, who is also a dentist, came and I made my first speech in Japan. The boys and girls laughed heartily in the midst of the interpretation. I could not imagine what I had said that was so funny, so I asked Dr. Suzuki.

"Well," he answered, "I thought they should learn something. I told them that the American young people gave money so you could come to Japan, but that they would never send anybody very far unless they brought more sen to Sunday School."

Many interesting experiences centered in the country north of Sendai. We visited at Sanuma, a kindergarten started by the Christian Churches but now independent. Mr. Hino, the minister at Tsukidate where the parsonage and church are one, was much interested in latest religious education trends in America. The children of the kindergarten at Iwadeyama had waited for hours to put on their program for us. They were cold and tired but still hospitable.

As we drank our tea Mr. Muroka, the pastor, showed us



A Japanese graduate of Elon College and her sons

pictures of his activities as a Boy Scout leader as well as pastor and kindergarten helper. Wakuya is the only merged Congregational Christian Church in Japan. Churches founded by both bodies are finding working together a pleasant experience. An interesting venture of the year had been a young men's conference, when twenty-four young men had come to the church for five days, eating, sleeping, studying, worshipping there. Five were church members. Three others are now coming to church. They hope to hold another conference this year.

Mr. and Mrs. William Q. McKnight are unique ambassadors of friendship. In December 1937 they moved into their new home which is surrounded by rice fields and the little temporary homes of the farmers. This is a part of an agricultural experiment involving one thousand acres of rice land. It is being promoted

by Mr. Matsuyama, a leader in our Tokyo church, who says that he is first of all a Christian, then an engineer, a promoter and a politician. He is a member of the Japanese Diet. He bought this land with borrowed funds. The farmers have built their little homes, planted rice, and are paying for the land in installments. Mr. Noguci, the one Christian in the whole area, is manager. An office force of young men keep the records and care for business details.

The McKnights live among the people. They have frequent visitors who are eager to see a foreign house for the first time. They touch everything cautiously. They enjoy the victrola records and borrow magazines. A soldier called on the front steps to say "Take care of my family."

Mr. McKnight has planted his plot of rice and also is raising strawberries and asparagus. Every Thursday night he goes over to



Kiddies and goats at Sendai Christian Orphanage

the office and has Bible study with the boys there. Twice a week the people are invited to come to the house for worship. Early every Sunday morning the children arrive for Sunday School. Some wait an hour or more to scurry in when the first note of the organ is played. Then they sit on the floor while Superintendent McKnight points to the words of songs written on large charts.

While we were there the women of the community were invited to come in for the afternoon. About twenty women with forty or more children arrived. They were interested in everything, and very friendly. They inquired about the McKnight children, who are in school in America and Tokyo, smiled, and then asked some more questions. It was a happy afternoon.

On Friday evening we met the office force and the faculty of the Nakatsuyama school. We sat on the floor at long tables for our sukiyake and rice. Young Matsuyama, a student in forestry served as toastmaster. He and his father sang. The lovely girl teachers who had never been in a meeting with foreigners before smiled in a friendly way. The chicken farmer showed how the roosters have an international language and asked us to give his greetings to his mother who lives in Los Angeles. At the close all stood and sang the national anthem with patriotic fervor and then had their pictures taken.

Friendship and Christianity are growing naturally in the McKnight home, where they seldom hear English spoken except in their own conversation.



Rev. Dr. John C. Walker (center) pastor of Second Congregational Church, Waterbury, Conn.—where the Home Board of Missions recently held its annual meeting in conjunction with the New England Regional Committee of our Missions Council—is seen here talking with some of the leaders of the Board. Left to right: President Brown, Director Tripp, Prof. Ralph Woodward, Secretary Scribner and Editor Scotford.

President Hugh Elmer Brown gave at the Meeting a call for a better brand of Christians: "We today," he confessed, "tend to avoid hardships and seek softships. This kind of sedentary Christianity is no match for the mass selfishness and fanatic nationalism which have thrown the modern world into a death struggle We need Christians who believe in their beliefs, who can see and see clearly, and who will take a risk."

Are We On To Our Job?

By Fletcher C. Lester*

FOR a hundred and thirty times the American Board of Commissioners for Foreign Missions has met in annual session. This writer had the honor of being among those present in St. Louis last week. From the four corners of the earth men and women came to consider the work of our Church around the world. Japanese and Chinese occupied the same platform and spoke with great earnestness concerning the Church of Christ in their countries and in others. Missionaries told of the progress of the Church in Africa, India, Mexico, Turkey, Syria, Greece, and the Philippines. World travelers presented glimpses of the ecumenical Church, the Christian Church, around the world. Strong pleas were made for the brotherhood of mankind—the kind of brotherhood that crosses races and nations and binds together all those who love the Lord Christ and seek to do His will. In such a meeting one feels the tug at the heart of men in need everywhere. Japanese soldiers committing suicide rather than fight their friends, five hospitals in China with only three doctors, thousands of Outcastes in India standing at the door of the Church

pleading for membership, a church in Africa with 4,000 members and 3,000 others in preparation for membership whose missionary pastor is soon to retire and none to take his place, these and other such scenes were portrayed and must stare one in the face both night and day until something can be done to aid the progress of the Church.

What are we doing about such conditions? Is this Church of ours really trying to meet such opportunities and to minister in the name of Christ where the call is greatest? Do we radiate the love of Christ so it shines to the far places of the earth with attractive brilliance? Do the people in our churches really pray and work and give for the salvation of the world in which we must make our home for years to come?

Not much! Last year we contributed an average of fifty cents per member for the Christian Church outside of America. We called home eleven missionaries more than we sent to the fields that are begging for help. We let our missionaries who are in China do the best they can to feed thousands of refugees from war and flood while they work on reduced salaries and with reduced budgets and helpers.

* From his editorial in the *Christian Sun* of Nov. 2.

The picture of our foreign missionary work sadly indicates a growing selfishness on the part of our church people in America at a time when the chances to help and to win the world are greatly multiplied. Churches across the country erect new buildings, lay new carpets, and increase salaries for themselves while they deliberately ask for decreased apportionments for missionary work, or else simply let the matter slide without serious consideration.

In the face of these two astounding facts—tremendous opportunities and decreasing missionary giving—the American Board balanced its budget, commissioned two fine young people for China, and set out in search of sixty other young people to fill the gaps in the ranks of our Church around the world. A great Board that has done a great work is with great courage looking to the future. It is our high privilege to share in this worldwide program.

Chronicle

APPOINTMENTS

The American Missionary Association Division of the Board of Home Missions has made the following new appointments. At Avery Institute, Charleston, **Leslie D. McLennon**, B.A., from Howard University, formerly teacher and athletic coach at Bessemer City High School, N. C., and Boys' Worker at the Southwest Settlement House in Washington, D.C., has become teacher of science and boys' physical education. **Harry L. Hamilton** has transferred from the Institute to Tougaloo College. **Miss Vaddie May Ellison**, graduate of Illinois State Normal University, has become teacher of Grades I and II at Avery.

Ballard Normal School in Macon, Georgia, has four new appointees. **Mrs. Emma Rush Cunningham** with a B.A. degree from Atlanta

University, and a father who founded Rush Memorial Church, has become teacher of English and social studies. **Stephen L. Cuyjet** with a B.S. in Industrial Arts from Cheyney State Teachers College, has become teacher of industrial arts. **Miss B. Doreen Jolly** with a B.S. in Home Economics from State Teachers College, Cheyney, Pa., has become teacher of home making. **Hewitt S. Toney** with a B.S. and an M.A. in Mathematics from Ohio State University, has become teacher of mathematics.

Blanche Kellogg Institute, San-turce, Puerto Rico, has two new members of the staff. **Miss Laura M. Berrios Santana**, native of Puerto Rico, with a B.A.E. degree from the University of Puerto Rico, has become teacher of Spanish and related subjects. **Miss Lillian Graham Biddle**, of England, with an LL.B.

and an LL.M. degree, and a record of war work for England 1915-1919, has become secretary-bookkeeper.

Brick Rural Life School in Bricks, N. C., has one new acquisition, **Miss Lovelia Thompson**, who graduated from New York University and did special work in adult education at Teachers College, Columbia University. She is to be Community Worker, leading spirit in helping women understand coöperation both from a spiritual and an economic point of view; will live in the building set aside for community purposes; and she will also be responsible for the six-week short-term session of the Rural Life School.

Dorchester Academy, McIntosh, Georgia, has two new teachers. **Miss Bernice Lavaughn Brooks**, with a B.S. from Ball State Teachers College, Muncie, Indiana, teaches Grades V and VI. **Miss Helen Hinton**, with a B.S. in Home Economics, from Bennett College, Greensboro, N. C., is teacher of domestic arts. **Mrs. Velma Hamilton** has been transferred to Tougaloo College.

Fessenden Academy, Martin, Florida, has five new teachers, but one of its teachers, **Miss Josephine Colston**, has transferred to Trinity School. **William Anthony Gaines** will teach social sciences. He has a B.A. and an M.A. in Sociology from the University of Pennsylvania; was Mens' and Boys' Secretary at a Philadelphia Y.M.C.A. for a year; and has been Special Fellow and Teaching Assistant at Fisk University the past year. **Mrs. James H. Harris, Jr.**, is teacher of home making. She received her B.S. from Tuskegee Institute and attended Hampton Institute; was librarian and matron at Snow Hill Institute

for seven years. **James H. Harris, Jr.**, teaches science and mathematics. He received his B.S. from Hampton Institute, taught science at Snow Hill Institute for nine years and was Dean of Men there. **Harris L. Mitchell**, with a B.A. from Fisk University, is boys' counsellor and director. **Rudolph G. Morris** is secretary-bookkeeper; he received his B.S. in Commerce from Wilberforce University in 1936.

Lincoln Academy, Kings Mountain, N. C., has two new teachers. **Mary L. Albey**, with a B.A. from Fisk University, is teacher of English and librarian. **Mrs. Eleanor H. Rush** is Girls' Housemother. She has her B.A. from Straight College, New Orleans. After some student summer service she became, in 1928, Extension Worker in the Southeast with headquarters at Atlanta; married Rev. Charles F. Rush in 1933.

At Lincoln Normal School, Marion, Alabama, **Mrs. Wilfred Gamble**, the wife of the Principal, married the past summer, is teacher of Grades V and VI. She attended the New College branch of Teachers College, Columbia University, studied for eight months in England, and taught for two years at Fieldston Lower School (Ethical Culture Society) in New York.

At Pleasant Hill Academy in Tennessee, **Thelma J. Carroll**, with a B.A. from Berea College, has become teacher of English and librarian; and **A. Curtis Tacy**, a Lawrence, Massachusetts, man with a B.A. from Oberlin, is teacher of mathematics and related subjects. Both are of the white race.

At Ryder Memorial Hospital, Puerto Rico, **Dr. William Hing** has joined the staff. His grandfather

and his mother came from China. He was graduated from the University of Michigan and from its medical school. **Dr. J. Samuel Taylor** is a graduate of Pennsylvania Medical School, with internship at Harrisburg Hospital

At Tougalo College the following are new members of the faculty. **Richard K. Barksdale**, is head of the English Department, substituting for Miss Bernice Davies. He received his B.A. from Bowdoin College, Phi Beta Kappa, and his M.A. from Syracuse University. **Harry L. Hamilton** is head of the department of Chemistry. He is a graduate of Talladega College and took his M.A. in Chemistry from the University of Wisconsin. He has taught for several years in Lincoln Academy and Avery Institute. **Mrs. Velma Bell Hamilton**, registrar and instructor in the social sciences, took her B.A. from Beloit College, Phi Beta Kappa, and her M.A. from the University of Wisconsin; she has taught in Bennett College, Greensboro, N. C., and in Dorchester Academy. **Mrs. Ethel Wiley Stallings** is teaching Freshman English and Speech. She received her B.S. in Education at Indiana State Teachers College and the M.A. in English from the University of Chicago. For the last seven years she has taught at Emory and Henry College, Emory, Virginia. **Miss Ethna Beulah Winston** is Dean of Women. She is a graduate of Miner Teachers College and Howard University, and received her M.A. in Education from the Hartford Seminary Foundation after work in Yale and Columbia Summer Schools

Rev. and Mrs. E. Walter Smith have been appointed by the American

Board as rural evangelistic missionaries in Foochow, China. They were commissioned at the Annual Meeting of the American Board in St. Louis. Miss Amy O. Welcher gave the Godspeed from the Churches; Rev. Ping Heng Wang welcomed them to China; President Rockwell Harmon Potter presented the Commission and Moderator Oscar E. Maurer offered the prayer of consecration.

Mr. Smith was born in Memphis, Tennessee, and Lucia Walker in Pensacola, Florida. Both were graduated from Duke University, and Mr. Smith from Union Seminary. They were married in 1937. They will go to China some time next year.

There was a recognition service for **Miss Mary Buckhout** before she sailed for China as an associate missionary. The service was held in the First Congregational Church of South Hadley, Massachusetts, Rev. Felix A. Manley, pastor, giving her the Godspeed from that church; Dr. Wynn C. Fairfield gave the Godspeed from the American Board; Mrs. Arthur Rinden of the Foochow Mission to which Miss Buckhout is going, gave the welcome to the field and gave an address to the juniors on "A Journey to China." The Young Peoples Fellowship had a picnic as their farewell to their missionary.

BIRTH

To **Rev. and Mrs. Sydney K. Bunker** of Jaffna College, Ceylon, a daughter, **Charlotte**, October 22.

ARRIVALS FROM THE FIELD

Rev. and Mrs. William H. Topping arrived from the Foochow Mission for their furlough on October 13. A term worker 1911-1914, Mr.

Topping received full appointment by the American Board in 1918, having in the meantime taken his M.A. from New York University and his B.D. from Union Seminary, and married Miss Elizabeth Culbertson of Perth, Ontario, an R.N. of New York University. Mr. Topping himself was born in Maberly, Ontario, Canada and was graduated from Queen's College.

The young couple were first stationed at Dionghloh where Mr. Topping was District Evangelist, visiting the churches week-ends, developing fellowship with their pastors and people, holding special meetings in fifteen places each year and retreats for the regular workers annually, supervising the Boys' School and

teaching classes. After his first furlough he was transferred to Foochow. For two years he was executive secretary of the local synod of the Church of Christ in China—the union church which includes one-third of the Protestant Christians in China. He is now Associate Secretary of the Mid-Fukien Synod. He will have much to tell of the bombing of Foochow—an attempt at terrorism.

Miss Jessie E. Payne arrived on furlough from the North China Mission October 26. Her experiences on the field have been varied indeed. Going out to teach in Yenching College, the first women's college in China, only four years after the great Boxer Rebellion, she later became principal of Bridgman Academy for Girls in Peiping; then became acting-head of Yenching College; then in 1923 Executive Secretary of the Christian Educational Association of the Provinces of Chihli and Shansi, which included 12 denominations. She traveled around the country in local conveyances and lived right among the people. She has lived in all the stations of the Mission except Tehsien; since 1932 she has lived in Paotingfu and has of late been engaged in adult education. Born in Vermilion, South Dakota, she was graduated from the University of South Dakota and taught four years in this country before her appointment to China in 1903.

Mrs. Willoughby Anson Hemingway and her daughter **Isabel** arrived October 18 for a very brief furlough. Mrs. Hemingway's father was the well-known missionary to China, Mark Williams, and her grandfather the American Board's noted missionary to the Dakota

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Indians, Stephen R. Riggs. She married Dr. Hemingway after graduating from Oberlin College and teaching a year in South Dakota Schools under the American Missionary Association. They were located in Taiku, where, after nearly thirty years of medical service, Dr. Hemingway died in 1932. Mrs. Hemingway has been engaged in evangelistic work. Isabel Hemingway, R.N. of course also attended Oberlin College, and after graduating from the Philadelphia General Hospital returned to Taiku to work in her father's former hospital, a volunteer for three years, but receiving permanent appointment from the American Board in 1936.

SAILINGS FOR THE FIELD

Rev. Harry S. Martin of Tunghsien, China, after a brief visit to this country, sailed from Seattle, September 17, on the *Heian Marua*.

Miss Lucia E. Lyons sailed September 23, from San Francisco, on the *President Cleveland* for China.

Miss Edith Curtis sailed for Japan and **Rev. and Mrs. Frank J. Woodward** for the Philippines, from San Francisco, October 6, on the *President Pierce*.

Miss Emma B. Noreen, R.N. sailed for China, October 20, from San Francisco, on the *President Coolidge*.

Rev. and Mrs. Gifford H. Towle sailed, October 28, from San Francisco, on the *President Adams* for India.

ARRIVALS ON THE FIELD

Mr. Jack W. Hall arrived in Yokohama, August 12, to become the Amherst representative in Doshisha University.

Miss Sarah M. Field arrived in Yokohama, August 31, returning to Kobe College and **Miss Henrietta Bulleit** to join the staff of the college.

Rev. and Mrs. Clark P. Garman arrived in Yokohama, September 8, rejoining the Japan Mission.

Miss Caroline Silliman arrived in Aleppo, September 10, returning to the Near East Mission.

Miss Maryette H. Lum arrived in Peiping, September 12, returning to the North China Mission.

Miss Annie E. Pinneo and **Miss Mabel E. Long** arrived in Athens, October 8, returning to the Orlinda Childs Pierce College and **Miss Katharine L. McElroy**, **Miss Esther L. Grant** and **Miss Ada G. Rowlands**, to join the staff of the college.

Rev. and Mrs. Charles H. Riggs arrived in Chengtu, Szechuan, China, October 8, returning to Nanking University.

Mrs. Elvesta T. Leslie, **Miss Gladys G. Perry**, and **Miss Dorothy G. Blatter** arrived in Istanbul, Turkey, October 9, returning to the Near East Mission.

Rev. and Mrs. Gladwyn M. Childs and **Miss Mary Thomas**, R.N., arrived in Lobito, West Africa, returning to the Mission.

Miss Katharine L. McElroy, who has joined the staff of Pierce College in Athens, was commissioned at the missionary conference at Auburndale, Massachusetts, in September. **Miss Mabel E. Emerson** presented the commission and **Dr. Goodsell** made a short address on the field and work to which **Miss McElroy** was to go and offered the prayer of consecration.

DEATH

Rev. John C. Martin died October 19 at Long Beach, California, having retired in 1927 after 28 years of active service in the Near East under the American Board. He and Mrs. Martin went first to Turkey with Rev. Alexander MacLachlan to be associated with him in St. Paul's Institute at Tarsus. Dr. MacLachlan later moved to Smyrna and the Martins to Hadjin where they were appointed missionaries of the American Board. He supervised the development of the Evangelical churches of the Cilician Plain and built up the school for boys into a very efficient institution. In 1906 they came to America and Mrs. Martin's health prevented their return for five years, during which time Mr. Martin held pastorates, the latest of which was in Saratoga, California.

In 1911 they were reappointed to Turkey where he became touring missionary of the Aintab station. Although he was a British subject the Turkish government allowed him to remain in Aintab on account of his connection with the American Board; there he conducted relief work for the Armenian refugees from the north passing through on their way south. When America entered the war he was arrested and imprisoned, then deported to Marash where he remained for a year; Mrs. Martin was in America. After the armistice and a furlough in America, the Martins returned to the southern portion of the former Aintab Station, now North Syria and under French mandate, and engaged in relief work and the rehabilitation of the churches, and he had a leading part in the organization of the Boys' High

School in Aleppo in 1923, as a first step toward the reestablishment at Aleppo of the college formerly at Aintab. Pernicious malarial fever finally obliged him to be invalided home.

He was born in Heatherdale, Prince Edward Island, Canada in 1860, graduated from McGill College in 1885 and from Union Seminary and Presbyterian College, Montreal in 1888. A year later he and Miss Mary I. Cameron of Front River, N. Y., were married.

CORRECTIONS

Miss Nellie M. Walker is listed in the American Board Yearbook as still in Inanda, but Adams College demanded her once again and she has gone there. **Miss Lavinia Scott** is not on furlough but is already back in Inanda Seminary of which she is the Principal.

Daniel Hand Educational Fund for Colored People

Total Income Received from	
Investments from June 1,	
1939 to September 30,	
1939	\$20,770.96
Month of October, 1939 .	8,949.17
Total for 5 months ended	
October 31, 1939 . .	\$29,720.13

American Missionary Association Division The Board of Home Missions of the Congregational and Christian Churches

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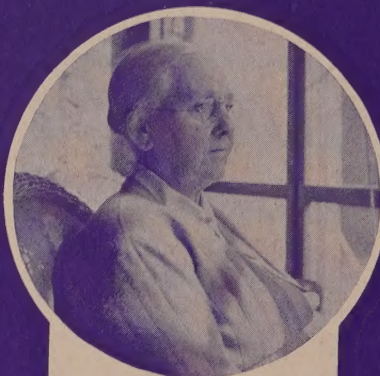
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Old age hath yet his honor and his
toil;
Death closes all; but something ere
the end,
Some work of noble note, may yet be
done.
Tho' much is taken, much abides;
and tho'
We are not now that strength which
in old days
Moved earth and heaven; that which
we are, we are;
One equal temper of heroic hearts,
Made weak by time and fate, but
strong in will
To strive, to seek, to find and not to
yield.

—Tennyson

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The average yearly grant to a minister last year was \$243, to a widow \$198. Christmas checks, averaging \$45 for the men and \$34 for the widows, brought deliverance and joy. Your gifts this year will carry comfort and cheer to these men and women who have spent themselves in service of the churches.

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